



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

I cannot close this already lengthy note without quoting from the last pages of the paper (pp. 433-434):

I believe the time will soon be ripe for the formation of a world-wide International Musical Society for the purpose of making all the world's music known to all the world by means of imported performances, phonograph and gramophone records and adequate notations. Quite small but representative troupes of peasant and native musicians, dancers, etc., could be set in motion on "world tours" to perform in the subscription concerts of such a society in the art-centers of all lands. One program might consist of Norwegian fiddling, pipe-playing, cattle-calls, peasant dances and ballad singing, another of various types of African drumming, marimba and zanze playing, choral songs and war dances, and yet another evening filled out with the teeming varieties of modes of singing and playing upon plucked string instruments indigenous to British India; and so on, until music lovers everywhere could form some accurate conception of the as yet but dimly guessed multitudinous beauties of the world's contemporaneous total output of music.

Quite apart from the pleasure and veneration such exotic arts inspire purely for their own sake, those of us who are genuinely convinced that many of the greatest modern composers . . . owe much of their contact with one kind or other of unwritten music, must, if we wish to behave with any generosity toward the future, face the fact that coming generations will not enjoy a first-hand experience of primitive music such as those amongst us can still obtain who are gifted with means, leisure or fighting enthusiasm. Let us therefore not neglect to provide composers and students to come with the best *second-hand* material we can. Fortunes might be spent, and well spent, in having good gramophone and phonograph records taken of music from everywhere, and in having the contents of these records noted down by brilliant yet painstaking musicians; men capable of responding to unexpected novelties and eager to seize upon and preserve *in their full strangeness and otherness* just those elements that have least in common with our own music. We see on all hands the victorious on-march of our ruthless western civilization (so destructively intolerant in its colonial phase) and the distressing spectacle of the gentle but complex native arts wilting before its irresistible simplicity.

Grainger's enthusiastic proposal doubtless meets with little more than a humorous smile from the average musician. To the ethnologist it opens up a vista full of interest and profit.

E. SAPIR

GEOLOGICAL SURVEY,
OTTAWA, CANADA.

REMOVING THE SKINS OF ANIMALS BY INFLATION

IN the summer of 1911 my Micmac informant described a method of removing the skins of animals which seemed to me novel, and, at the time, highly dubious. He stated that a small opening was made in the skin

near the foot of the animal, a tube inserted and air blown in until the skin had been separated from the flesh. This separation, in the case of a moose, would extend as far as the thigh of the animal. The tube used consisted of three quills of wild goose feather, telescoped one into the other. He said he had seen Frenchmen from a man-of-war skinning sheep in this manner but that it had been learned by the French from the Indians and not *vice versa*.

A Malecite to whom I repeated this information said at once that it was unreliable—a moose's skin was too tough to be removed in this way; the method applied only to rabbits. He stated that inflation was commonly employed by the Malecite when removing the skins of rabbits. A few weeks later I mentioned this custom in the presence of two other Indians, one a Penobscot, the other a Malecite. The Penobscot youth laughed, saying my informant had been playing upon my credulity. His older companion remarked that in his boyhood days he had gotten many a punishment for removing the skins of animals in this way. His grandmother had punished him because she said this treatment was an insult to the animal. Other Malecite informants corroborated him. There thus seems little doubt that the Malecite practised inflation in removing the skin of rabbits, and the administration of punishment suggests that it is at least comparatively recent, if not exotic.

As these tribes of the Canadian Maritime Provinces have been considerably influenced by the French, the origin of the custom would naturally be attributed to them. It was used in England a century ago in experimental laboratory work with animals, especially frogs, and for the very reason that the Indians alleged, namely, to prevent injury either to the skin or to the flesh. So far as I can learn it was in England independently invented to serve the laboratory need.

Of its use in France I have not been able to find any record except an admission of its existence contained in the *Dictionnaire Bescherelle ainé en 4 vols.*, Paris 1562, where the reason given is the separation of the skin *plus aisément*, and without danger of injury. It specifies sheep as the animals upon which the inflation method was practised.¹

In Spanish countries also the method of inflation was practised. My friend, Prof. B. F. Schappelle, when in Barcelona three years ago, learned of the practice of inflation in the abattoirs of that city and furnished me with a photograph of the equipment and process. It is there done by machinery, using compressed air forced by pumps. Here, too, it is practised upon sheep, the reason given being that it does not injure

¹ Information furnished by C. M. Barbeau.

the skin or the flesh of the animal. The insertion is made near the foot of the animal. About its more extensive or earlier use in Spain I have not been able to procure any information.

If, however, the custom existed in Spain in earlier days one would expect to find it not only there but in the Spanish colonies as well. I have found evidence of the existence of the custom in one of the older Spanish possessions, that of Porto Rico. In a letter dated May 2, 1916 at Bayamon, Porto Rico, Mr. Robert L. Junghaus writes as follows:

Here, in Porto Rico, the inflation method has been in use since time immemorial, but is now gradually going out of use on account of the changes in customs, and the opposition of the Health Department.

In Porto Rico the only animals that were skinned by inflation, as far as I know, were goats, cats, rabbits, and less frequently, horses. The goat is, however, the animal that is most frequently skinned by inflation. Formerly it was almost exclusively so skinned. Sheep, where kept, are also skinned by inflation.

In Porto Rico the inflation method is used in preference to skinning by knife, because in the animals that do not habitually have deposits of adipose tissue between the skin and the flesh, but considerable connective tissue, the skins are removed cleaner and sounder, not being thinned or cut by the knife. The skinning is done more rapidly, and as no meat adheres to the skins, they dry more quickly and are ready as soon as they are dry, to be put to use without further dressing. When the flesh is used for food, the inflation method has the further advantage that absolutely no hair sticks to the meat.

The method of removing the skins consists in making incisions in the "wrists" or so-called knees or elbows, and inserting in the incision a tube, through which the air is blown. As the skin separates from the flesh and becomes inflated, the air is worked along by kneading, pushing and pounding, so as to separate the skin from the flesh, without necessity of an undue amount of blowing. Of course the air under the skin is augmented from time to time, as it is deemed necessary. The blowing is usually done with the mouth, but some semi-professional skinners used homemade hand bellows. When the inflation is done with the mouth, the tube used is usually any vegetable tube that may be handy, such as an internode or petiole of the squash, of the castor plant, a hollow reed, a piece of bamboo, etc. The Insular Health officers are opposed to the inflation method because of the contamination of the meat by the breath of the person who does the inflation.

One person does both the blowing and the manipulation of the skin.

The skins of goats are used in Porto Rico untanned, to form the seats and backs of a crude semi-reclining chair, used by the country people, called a *Ture*; also for the bottoms of swinging hammock cribs, called a *Coy*. Ordinary cribs also sometimes have their bottoms made of a goat skin. The most frequent use of the goat skins is, however, to place under infants, with or without a sheet over it. These skins are known as *Salpa*, and are so used to prevent the urine wetting the bed, crib or floor, as the case may be.

Whatever the use to which the skins are put, the hair is always upwards, *i. e.*, on the side of use.

In Porto Rico the skins are not left unopened, as they were never used here as receptacles for liquids or grain, as is the custom in Spain, Northern Africa, and the Near East.

Spaniards have told me that in Spain the skins of goats and sheep are removed by inflation, when they are to be used as sacs for the storage of wine or grain, in the same way as here in Porto Rico.

Neither in Porto Rico, nor in Spain, are the skins of cattle removed by inflation but in Cataluña the skins of cattle are often pulled off, from the neck backwards, instead of being cut off, as elsewhere.

In Asturias and Castilla, the skins of sheep and goats are used as storage sacs for flour and grain, and are known as *Fuelles*. For *fuelles* the wool or hair is sometimes cut back, but it is usually removed in a tanning process, which consists in the immersion of the skin in a pickle of corn meal, wood ashes and brine. For *fuelles* the neck opening alone is left for the filling and emptying of the sac, the other openings being tied or sewn up. These *fuelles* are most extensively used in Asturias and Castilla, but are now gradually going out of use.

In Asturias, Galicia and Castilla, the skins of sheep or goats, with the hair or wool removed, were formerly used as receptacles for the carrying of milk, and as churns to make butter. When used as churns, the skins partially filled with the cream, are inflated, and then closed. They are then taken in the two arms of the butter maker and swung sideways, just like an infant, until the butter comes. These skins for milk, are known as *Zurróns*.¹

In the whole of Spain, however, by far the most common use of skins, removed by inflation, is as containers for wine, called *Pellejos*. For these goat skins are used, the hair being left on, the longest hair, on neck, shoulder, and back only, being cut back a little. The skins are turned hair side inward, and the inside of the sac is then coated with a rosin-pitch preparation. All openings are tied or sewn up, with the exception of one of the legs, which is left for filling or emptying the *pellejo*. Whenever the *pellejo* is torn, repairs are made by putting into the opening a grooved wooden stopper, about which the edges of the tear are drawn and tied. The advantages of the *pellejos* over barrels is claimed to consist in their greater economy, and the ease with which they are handled, stored, and transported from place to place. Mature male goat skins frequently attain very large dimensions, sometimes holding as much as 12 *arrobas* of wine, an *arroba* being about 12½ *litros* of 2 *cuartillos* each, each *cuartillo* weighing 1 *libra*; hence an *arroba* of wine is equal to 25 Spanish pounds. But the exact weight and measure differs considerably from district to district. The wine in *pellejos* is bought and sold by weight. The standard of weight for wine is the *arroba*.

Pellejos for wine or olive oil are also called *Odres*. Very small *pellejos*, of

¹ I have seen the same method employed by the fellahin south of Cairo, near Beba. Here the skin vessel churn was usually suspended from the roof of the hut and thrust to and fro by the churning until the butter came. (Note by W. D. W.)

globular form and with wooden stoppers, used to carry wine by hand on journeys, are called *botas*. Larger skins, also used for journeys, especially by teamsters, are called, *cabritas*, and hold from 1 to 2 *arrobas*. The regulation *pellejo* runs from 6 to 10 *arrobas* in weight.

As to the use of skins as containers for water, wine, oil and as floats, in Africa and the Near East, you surely know more than I. Skins are frequently depicted on Assyrian and Egyptian bas-reliefs and paintings. I have an idea of having seen the operation of skinning by inflation and the subsequent preparation of the skins as containers, somewhere depicted in an Egyptian bas-relief, but cannot recall where.¹

It is very probable that the inflation method was used in many parts of Spanish America, but so far I have been able to learn of its practice in only two other regions. Dr. J. Alden Mason was informed of its prior practice in Monterey county, California, where it was said to have been used on sheep and to have been borrowed from the Spanish Missions, though it seems no longer to be used in that locality. Mr. Celso Espinosa writes me that it was in use in New Mexico, though not generally. He writes under date of August 13, 1916,

Personally I witnessed this practice on several occasions some thirty years ago, in southwestern Colorado although by New Mexicans. The animal was killed, incisions were made in the lower part of the legs and it was then inflated by blowing with the mouth. The operation was finished with a knife. The method is a very speedy and efficient one, and beyond doubt was prevalent both in New Mexico and Colorado, although for some reason it seems to have been discontinued in later years.

W. D. WALLIS.

FRESNO, CALIFORNIA.

DOUBLE COILING

WHILE examining the collection of San Carlos Apache baskets in the American Museum of Natural History recently, what is supposed to be a veritable freak was brought to light, a double coiled basket.

In the accompanying photograph the junction of the two coils may be seen about one half inch to the right of the finishing point of the basket.

The idea of the double coil being so "unthinkable" in the realm of coiled baskets, according to previous experience, it was some minutes before the cause for the junction was discovered.

The statement that the basket was made by sewing (or carrying along) two coils at a time was received rather incredulously, but such was actually the case. The starting point for the double coil may be seen in the last row of the black and white checker work completing the bottom,

¹ Prof. W. Max Müller believes there is no evidence of the practice of inflation in ancient Egypt.